UNITARIAN MONTHLY

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UNITARIANISM AND THE UNITY OF MAN.

UNITARIANISM stands for the Unity of God and the Unity of Man. The One only God is the Father of all mankind. All men are members of His family, and therefore members one of another.

This Unity is inherent in the constitution of Man, individually and collectively. As an individual he is dependent upon his fellows. Communities and nations are also interdependent. The condition of one affects the condition of all for good or ill. No man can live to himself alone. No nation can live to itself alone. Disorder in one plunges all the rest into danger. The good condition of one is helpful to all the rest. Mankind is all of a piece. All men are part and parcel of each other. They really stand or fall together.

ALL MEN ARE MADE FOR UNITY. As a Roman Emperor once said:—"Like the rows of the upper and lower teeth men are made for co-operation." Being constituted for that, man's highest welfare, and that of the whole human race, is found in working actively for Unity. It is dis-unity that brings weakness, wretchedness and woe, and in unity is the strength and the greatest blessedness of mankind everywhere. Sin, selfish strife, disorder, are violations of the laws of human nature. Virtue, righteousness, sympathy, goodwill make possible its noblest developments, its most glorious triumphs. Towards this highest self-realisation in unity with his fellows man is ever tending, ever evolving, all experience combining to impel him to that. Towards the collective Unity of the race all nations are being impelled of necessity by the inconveniences and wretched results of dis-union. The discipline of experience is educating man as an individual and in communities and nations, towards that rightly ordered state of Society organised on brotherly terms, in which will be peace and goodwill, and life in agreement with the divine nature of the soul.

UNITARIAN CHRISTIANITY MEANS ALL THAT: the universal Fatherhood, and the world-wide Brotherhood of Man; the Unity of God and the Unity of all mankind.

M.B.

Notes and News.

A HAPPY and PROSPEROUS NEW YEAR to all our readers and friends! and may it be a better time for the whole world.

The "Unitarian Monthly" is increasing in its circulation in spite of the bad times. We trust the New Year will see a considerable further rise in this respect. Who will help to make 1921 its record year?

Churches find it cheaper to adopt the magazine with a local calendar cover, than to have a separate leaflet calendar. A page of local advertisements covers the whole cost including the magazine.

We regret to record the death of Rev. C. B. Upton, B.A., B.Sc,, Emeritus professor, Manchester College, Oxford; he was for some years a subscriber to this magazine. He died November 21st, aged 89.

Rev. C. J. Street, M.A., LL. B., has been elected Minister Emeritus of Upper Chapel, Sheffield, after seventeen years' service with its congregation and has been publicly presented with a cheque for over £400 on his retirement, and other gifts.

The Annual Meeting of the Unitarian Home Missionary College was held in Manchester on Wednesday, November 24th, when Mr. C. Sydney Jones, M.A., of Liverpool was elected President for the ensuing year.

A memorial to the men killed in the war has been unveiled in Bank Street Chapel, Bolton; also at Stand Chapel; at Hindley Chapel; at Stockport Unitarian Church; and at Padiham.

Mr. H. Broadbent, captain, Lancashire Fusiliers, and M.A. of Brazenose College, Oxford, son of Mr. H. J. Broadbent, of Monton, has been called to the Bar.

Mr. Councillor Joseph Dennis, Mayor of Mossley, has a life-long connection with our Mossley Church, and the Mayoress is a member of the choir. The Mayor opened the Annual Sale of work recently which realised over £700.

Mr. Alderman James Henry Lord, J.P., who was two years Mayor of Bacup and has now been made a Freeman of the borough, is a member of the Bethlehem Unitarian Church, Newchurch.

The Annual Meetings of the North Midland Association of Unitarian Churches was held at Newark, November 18th, when a Conference discussed an address by Rev. Dr. Rattray advocating the Presbyterian system of Church Government.

Rev. J. Vint Laughland, Unitarian, and minister of Pembroke Chapel (Baptist) preaches to congregations of 700 which number is often exceeded.

In the Conference discussion on "Christian Science, Spiritualism, and Thesophy," Christian Science was described as popery as bad as that of Rome.

Mrs. Blake Odgers of Finchley Unitarian Church has been made a magistrate.

The Free Christian Church, Narborough Road, Leicester, which has passed through difficult experiences and was in danger of being closed, is embarking on three months' revival activities January to March, as a step to a prosperous future, and is making an appeal for £200 to clear off accufulated debt. The Treasurer is Mr. T. W. Bennion, 10, Stretton Road, Leicester. Who will help?

The Unitarian laymen of our Leeds Churches have formed a Chapter or branch of the new Unitarian Laymen's League.

The truth concerning the Roumanian persecutions in Transylvania is still under discussion. Rev. H. McLachlan, M.A., D.D., disputes the accuracy of Dr. Tudor Jones' account in the "Inquirer."

The Rev. H. J. Rossington, M.A., B.D., is to be the new editor of the "Non-subscribing Presbyterian," the Unitarian Magazine of our north of Ireland churches.

An American flag has been presented to Manchester College, Oxford, by the Theological School of Meadville, Pennsylvania, conveyed by Rev. C. J. Street, M.A., LL.B., on his return from the States; and the Rev. Basil Martin was presented with a similar American Flag by Unitarians at Cambridge, Mass. for his Unitarian Church at Finchley, London. Both these ministers attended the Pilgrim Fathers' celebration in America. Mr. Street being the preacher of the Commemoration sermon.

The Hurst Street Mission Buildings, Birmingham, have been sold to the Jews for £4,000, to be used as a synagogue, and the work of the Mission is being transferred to the Waverley Road Church, Smallheath.

Mr. J. Percy Haslam, Bolton, has made a gift of £1,000 to Bank Street Chapel, Bolton, half the income of it to go to Bank Street Chapel and half to be divided between the two daughter churches, Unity and Halliwell Road.

A new Unitarian movement has been started at East Ham, London, headed by Mr. E. G. Green, B.A., and Mr. H. J. Godbee, who have had to leave the Wesleyans on account of their unorthodox opinions.

Rev. A. Thornhill, M.A., Auckland, N.Z., has visited the Unitarian Churches at Timaru, Dunedin, Christchurch and Wellington in October, and the Rev. G. E. Hale, B.A., of Wellington has occupied the pulpit for three Sundays of that month. The Unitarian Conference was held at Wellington in November. Rev. G. E. Hale concluded his ministry at Wellington in December, and enters upon his new ministry at Adelaide, south Australia in the New Year.

RING OUT WILD BELLS.

Ring out, wild bells to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out a slowly dying cause,
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the strife,
Ring in the nobler modes of life,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Alfred Tennyson.

The New Unitarian Opportunity.

There are signs of an era of new life in the Unitarian Movement. Amongst other indications the most hopeful is the establishment of the Unitarian Laymen's League. The League of Unitarian Women has done splendid work, and is doing it increasingly, on behalf of our churches, but until quite recently no real attempt had been made to organise our laymen for denominational service as a purely laymen's movement. It has started splendidly. Stirred by the example of the Unitarian Laymen's League in America, many of our prominent laymen in England have taken action and set our own British League going in a fine spirit that promises well for the future of our movement in these British Isles.

This League has "solemnly and whole-heartedly undertaken the great task of re-uniting and consolidating in one Common Fraternity the whole lay manhood of our movement."

"It earnestly recognises the GREAT OPPORTUNITY which exists to-day for a renewed presentation of the fundamental principles of our belief in a Free and Liberal Christianity."

Amongst other objects of the League, it "aims at making more widely known the devotion of the Unitarian and other Liberal Churches to the essential principles of Christianity, and to the practical application of those principles in just efforts to improve modern society." It aims "to amplify in actual daily practice the noble concept of the Brotherhood of Man, by contending for an equal opportunity for all men," and to study and understand the great social problems of to-day.

Think of the immense possibilities of this League. What Unitarian layman can be satisfied to remain outside of it? All the laymen of each Church should certainly form themselves into a local branch and join up. It is a glorious opportunity for a bracing of our denominational energies and a strengthening of all our Churches. The Ministers look upon this new development with delight. Though they are necessarily out of it they will gladly help in all possible ways. The Women's League is greatly encouraged by the prospect of the fresh impetus coming from this new organisation.

In a time of great national and international trial and considerable social unrest, it is good to have this hopeful portent amongst others, to put new heart and renewed life into our people. Let us enter upon this new time with a determination to make good the great opportunity that opens out before us, to do great service in the promotion of our Unitarian Christianity, and all the blessing it implies. Thus can we make 1921 a glorious year for our religious Faith.

SCOTLAND:—The Dundee Unitarian Church was re-opened after renovation and decoration in celebration of its Jubilee.

Mr. Alexander McLaren, formerly of Glasgow and of the Scottish Unitarian Association delivered an address to the congregation of Pembroke (Baptist) Chapel, Liverpool, November 21st.

Mrs. Thomas Ballantyne, of Glasgow, who died at Kirkcaldy, November 21st, was the mother of the Rev. J. C. Ballantyne, of Mill Street Mission, Liverpool, and Mr. W. H. Ballantyne, Treasurer Sunday School Association, Essex Hall, London, and the wife of the Rev. James Forrest, M.A., is her daughter. She had a life-long connection with St. Vincent Street Unitarian Church, Glasgow.

Rev. H. Dawtrey, B.A., of the Aberdeen Unitarian Church has aroused interest in Unitarianism in one of the suburbs of that city by a course of lectures.

EVESHAM CHAPEL.

The congregation of the Oat Street Unitarian Chapel, Evesham, dates back to the year 1696 for its origin. The original Chapel was erected 1737, and the Rev. Paul Cardale was the minister at that time, and his character stands high for learning, devotion, zeal and charity. He published discourses in 1740 entitled "The Gospel Sanctuary." A gallery was added to the chapel in 1820 but was subsequently removed, and the edifice as it now exists dates from 1875. Of the recent ministers Rev. Rudolph Davis, B.A., was pastor 1893—1904; Rev. G. L. Phelps, 1905—9; Rev. W. E. Williams, B.A., 1910—14; Rev. Harrold H. Johnson, B.A., 1914—19; and the present minister is Rev. J. P. Chalk, who removed from Banbury at the begining of 1920. There is a Sunday-school and the congregation is affiliated with the Midland Christian Union of Unitarian Churches. In the public life of the town the Unitarian congregation takes some part, and it acts jointly with other denominations in the local Union for Social Service instituted on the initiative of the Rev. Harrold H. Johnson during his ministry. The congregation has a long and honourable history, and it has journeyed theologically from the Calvinism of early English Presbyterian days, through Arianism to Unitarianism with which last it has been identified from the time of Dr. Priestley.

Unitarian Ideas.

By The Rev. WILLIAM C. HALL, M.A.

1.—GOD CANNOT FAIL

At the beginning of a year we turn to view as hopefully as we may what lies before us, "to see what we can see." Can we say to-day that the prospect is good? If we can, I think we shall be optimists of a rare type; but if we cannot there is no sound sense in being pessimists. When the world seems hopeless, as now it does to many we find our best time and chief occasion for being hopeful; and when we cannot be hopeful because of things it is our duty to be hopeful in spite of things. Indeed, the hope that is hope in spite of things is the only true hope; and it alone can save the world.

This hope may seem to have all the reasons against it. Really it has all the reasons for it. We have to think of the world not as it now seems to us but as we believe it ought to be, and ask ourselves whether there is any chance of it so becoming. We are led to consider what God wills.

Now, what God wills is never clearly seen in detail by the human mind; but it is seen broadly as we observe the operation of great moral principles in the world. We know that truth "will out," that justice cannot be indefinitely frustrated, that righteousness must prevail at last. These may be said to be of the essence of God; and as we attribute them to Him, we do more than say that He is true, and just, and righteous; we say that He cannot fail, and that what He has created must develop to perfection. Our doctrine of the Unity of God supposes the perfect co-operation of the qualities we attribute to Him; it precludes all thought of His failure in His work. The day of right must come, because right is of God. Because God is, there must at last be a perfect world, a universe of complete order and a life that is oneness with God.

Verily, our hope is in God. Hopeful is the man who, however hopeless the world may seem, can see beyond chaos the will of God working order, and, giving God his hands in service, says,

"With God I cannot fail."

Unitarian colonists in Palestine, originally from Germany, who established several prosperous communities there before the war, were banished to Egypt two years ago because of their German nationality. They have lost their property, but have now received permission to return.

A Sale of Work has been held at Islington; Brixton; Ilford; Accrington; Bridgewater; Southport; Ansdell; Newport, I.W.; Bristol; Hastings; Holbeck, Leeds; Swinton; Halliwell Road, Bolton; Mossley; Wood Green, London.

For the Children.

By the Rev. H. Fisher Short.

"A HAPPY NEW PETER."

If happy you'd be,
Just listen to me,
While I tell of a really most wonderful key:
The New Year is coming,
I hear Time's wheels humming,
And there is a picture I want you to see.

It all happened on New Year's Eve.

Having said his prayers, Peter jumped into bed, pulled the bed-clothes tightly round his neck and, in next to no time, was making nasal melody. Somebody once said "Music hath charms," and Peter would have agreed that Shakespeare must have known a thing or two, for scarcely had he begun his sleep sonata when he found himself charmed away to a place more beautiful than he had ever known and into the presence of a being more radiant than he had ever seen. Curiously, he was quite at ease, as though he had lived in heavenly places and walked with angels every day of his life.

"A Happy New Year!" was the Angel's greeting "Thank you, same to you," responded Peter, adding warmly, "and many of them."

"Do you mean that, Peter?"

This unexpected poser tied his tongue.

"Oh, don't trouble," said the Angel, "Politeness is very nice; but there's something of far greater value."

"What's that?" enquired Peter, curiousity having loosened his tongue.

"Sincerity, genuineness, character,—I mean good character, of course."

Beginning to wish himself at home, Peter again lapsed into silence. "I am going to reveal to you a secret," quietly remarked the Angel.

Alert again, Peter looked rather than said, "Thank you."

"It's the secret of the Happy New Year and the key is in your own possession."

"How do you mean?"

"It will take you a whole year properly to know."

"What a long time!"

"It is; but every day will help to make it plain."

"But why can't you reveal the secret at once"

"Well, as you are so eager, I will tell you a bit of it. When I wished you a Happy New Year, I really meant a Happy New Peter."

Reading Peter's thoughts the Angel continued, "No, I'm not pulling your leg. There is no such thing as a happy year, new or old; but there is such a thing as a happy boy, and his happiness depends largely on the kind of boy he is."

"I think I see," said Peter meekly.

"I know you don't," corrected the Angel; "but, at the end of the year you shall."

With that he vanished and Peter was left wondering.

The year began, went on, and came to an end. Through the days, the weeks and the months, Peter longed for the promised revelation. The last day came at last and with it, once more, the Angel.

"A Hapy New Peaer," beamed the Angel. In his excitement, Peter blurred "Thank you; same to—"

"Ah!" laughed the Angel, "same to what"

Without noticing Peter's embarrassment, the Angel said, "And now for the secret. You have not been as happy as you might have been and I am going to show you why." Pointing towards the end of the room, the Angel said, "Draw that curtain and have a good look at yourself."

Puzzled, Peter obeyed and almost wished he hadn't. Before him stood a magic mirror that reflected not his body but his very soul, and the reflection filled him with shame. There was no mistaking the likeness.

"Not exactly a pretty picture," remarked the Angel. Peter was silent.

"Hardly a portrait to be proud of."

Peter hung his head.

"Scarcely the kind of photograph you would like sent round as a New Year card; what?" Seeing that Peter was getting angry, the Angel quickly covered and uncovered the mirror. The reflection was now more pleasing. Instead of a boy with face made up of frowns and scowls and bad temper, with fingers made repulsive by greediness and sly tricks he wasn't proud of, there stood a boy as straight as a rush, with a clear, manly look in his eyes, as clean and smart as a boy scout on parade. Again, there was no mistaking the likeness.

"That, I believe," said the Angel keenly," is the boy you want to be."

"That" said Peter with decision, "is the boy I mean to be."

"Good! I can now wish you a Happy New Peter and know you understand, for you have found the key of the secret."

Before Peter had time to say "Thank you," the music of a brass band had charmed him back to bed and, as the church clock struck twelve, a big cheery voice in the street below cried, "A Happy New Year." And the year of grace 1921, was hailed by a Happy New Peter.

LITERATURE.

"Hymns for School and Home." The Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C. 2,—2s. net.

This is a fine collection of 340 hymns with nine services for opening and closing school. It is the new Sunday School Hymn Book which has been long waited for on account of delay through war conditions. The Northern Sunday School Federation and the Sunday School Association had previously issued separate hymn books which are now out of print, and these bodies have joined in the production of this new compilation. The result is certainly very satisfactory. The hymns are well selected, they are printed in good clear type, they are carefully arranged and classified according to subjects and special occasions, and they include a large proportion of choral songs which have become general favourites in the schools.

More than this can be said in praise of these hymns. There is a cheering and uplifting optimism and sanity of sentiment running through the book such as can be found in very few hymnals. Many of the finest poetical gems of English literature are included. If scholars would choose inspiring recitations even, they can be found in this collection. So good is it on the whole that one is reluctant to express an unfavourable criticism upon anything it contains. In the hymns it is remarkably free from the barbarous notions inherited from the old pagan theology of trinitarian orthodoxy. And that is well for the sake of the children. But why is it at this time of day that Unitarians have not yet shaken off the phraseology that is only suitable for the worshippers of a wrathful and revengeful God? Is it really necessary to BESEECH God to do what is right, if we believe he can do no other? And if we are sure that He is merciful and can be no other than merciful, why exclaim "Lord, have mercy upon us"? If a child asked a loving mother to have mercy—would she not feel aggrieved that such a request could even be thought of? If her child were to exclaim "O, let me beseech you, my mother, to be kind!" it would surely indicate a serious misunderstanding of her nature. Why cast any doubt upon the loving nature of God by expressions which are mere survivals of the grossest Calvinism inherited from more ancient paganism, under which men were terribly afraid of God, and regarded themselves as victims of His awful wrath? An otherwise beautiful hymn (65) has this defect in the last line of each verse. How much more faith there would be in saying: "We know Thou wilt hear us"? This criticism applies much more to the services at the end in prayers, and Litany (vii part ii). The simple asking or praying is natural and beautiful, but the word "beseech" implies doubt and not faith. At least it is ambiguous, and would be better not used in communion with the infinitely loving Father.

One other word must be said, and it is that the book is too big to be as handy as a Sunday School Hymn Book should be. A smaller selection in serviceable limp cloth covers would meet the general need much better; 150 hymns at not more than sixpence per copy would find its way more widely into the homes of the young people. A two shilling book too large to go into the pocket is quite another matter. But having said what is said—it is very true that this book presents us with a wonderfully grand selection of the choicest gems of hymnody and song, equal to if not surpassing in excellence anything of the kind hitherto published, and we heartily recommend it to all concerned. It is issued below cost, and is worth far more than the price put upon it.

The British and Foreign Unitarian Association, through the Lindsey Press, has issued in its series on Social Questions a very able essay on "The Brotherhood of Man" (2d.) by Rev. Alfred Hall, M.A., B.D., delivered originally before the National Conference of Unitarian Churches in April last; a tract of 16 pages entitled "Christianity and the Plain Man," by G. M. Herbert, a very commonsense treatment of problems and difficulties that cause indifference to the religion of the churches (2d.); "Petitionary Prayer" (2d.), by James Drummond, LL.D., one of a series on "Problems of Theology"—explaining under what circumstances such prayer is reasonable, 14 pages; "William Rathbone," No. 1 in the series on "Unitarian Social Reformers" with portrait and instructive biography (2d.); "Eminent Unitarian Teachers," No. 7, "Stopford Brooke," and No. 8, "Emerson" including portrait, biographical sketch and notable sayings in each case (1d.).

"Transactions of the Unitarian Historical Society," Vol. II. Part 2, October, 1920, contains interesting papers on "The Manchester Seamen Controversey," by H. McLachlan, M.A., D.D.; "The Presbyterians of Bloxham and Milton, near Banbury in Oxfordshire" by Amhurst D. Tyssen, D.C.L., M.A.; "An old pamphlet," by R. Mortimer Montgomery, K.C.; and Records of London Ministers in 1689, Petition of Thomas Brewer 1626, Notes and Queries, Etc. Free to Annual Subscribers of 5s. Hon. Secretary, Rev. W. H. Burgess, M.A., 4, Ladysmith Road, Plymouth.

On the authority of the Rev. Dr. Orchard, Presbyterian and Free Catholic, it is asserted that many ministers of the Congregational and Baptist Churches, and quite a considerable number in the Church of England also, are, without a shadow of doubt, by any theological test that might be applied, Unitarians.

National Unitarian Temperance Association.

Since the Report in the December issue the organising agent has given Lantern evenings to Band of Hope meetings at Hindley; Renshaw Street Domestic Mission, Manchester; at Glossop; and Mill Street, Manchester. For January applications have been intimated from Ashton, Denton, Stalybridge, Stand, Halliwell Road, Bolton, and Blackley. As a consequence of the conference with the Temperance Committee of the Northern Sunday School Federation, the General Committee of that Federation has affiliated to the National Unitarian Temperance Association, voted an annual subscription to its funds, and arranged for a special discussion on Temperance work at its January meeting. On Sunday, December 12th, Mr. Smith addressed a large meeting of combined Adult Classes at Todmorden on "Our Duty to the Temperance Movement."

In consequence of the Rev. H. Bodell Smith's three months' engagement for ministerial work with the Free Christian Church, Narborough Road, Leicester, January to March inclusive, his temperance work in the north will be interrupted though not entirely suspended. The National Unitarian Temperance Association has expressed the hope that he is not terminating his efforts in this work, so that he may be able to do something in the Midlands so far as the claim of his other duties may permit. He will be glad to hear from any of our Sunday Schools within a reasonable distance from Leicester, where Temperance help can be given.

PLEASE NOTE:—

That Sir Michael Foster says, speaking of beer, wine, or spirits,—"The use of these things has brought no end of misery to the world. If we could take away from the world all the ill-health, all the poverty, all the wretchedness, all the cruelty, all the crime which has been brought about by drinking too much wine, beer, or spirits, and the like, how much happier, wealthier, and brighter the world would be."

Surely the best way to rid the world of all this drink-produced evil is to abstain totally from the use of alcoholic liquors. It is not a very great sacrifice for anyone to make for the greater blessing and happiness of the whole human race. They who do abstain are at any rate free from the awful responsibility for all the evils which the use of such drinks produces. Cain said: "Am I my brother's keeper?" The answer is that we are all in each others' keeping, and that the example of drinking intoxicants has an effect upon weaker brethren encouraging them in their use, and causing them to fall.

Sir William Gull declared: "I hardly know any more potent cause of disease than alcohol."

An Insurance Society investigation of a period of 30 years (1866—1895) found that of every 100 expected deaths amongst moderate drinkers insured, 97 deaths actually took place, while out of every 100 expected deaths amongst the insured abstainers only 71 occurred.

Northern Sunday School Federation.

Mr. T. Fletcher Robinson, J.P., President, Northern Sunday School Federation, has comcunicated the following to the Unitarian weeklies:

At the meeting of the General Committee on Monday, held at the Memorial Hall, Manchester, a presentation was made to Rev. H. Bodell Smith, on his resignation of the position as General Secretary. The presentation was a polished oak bookcase; a brass plate being attached with this inscription: "Presented to the Rev. H. Bodell Smith, by the present and past members of the General Committee, in high appreciation of his valuable services as the General Secretary from 1912 to Good Friday, 1920." The President (Mr. T. Fletcher Robinson) in making the presentation, spoke of the ability with which Mr. Smith had performed the duties of General Secretary for a period of eight years, which involved a considerable amount of work, not only for the general correspondence and the business of the Federation but the big task of making the arrangements for the annual Good Friday meetings. Mr. Smith had carried his duties with tact and discretion and to the general satisfaction of the members of the Committee. The President of the Sunday School Association (Rev. J. Morley Mills) and Mr. J. W. Barlow (Tresurer of the Federation) both expressed their appreciation of Mr. Smith's services, and his graciousness in his dealings with the members of the Committee. Mr. Smith suitably responded, expressing his thanks for this token of affection and regard, and said that his work had been a labour of love to him, and he had always been anxious to do his best for the important work of our Sunday Schools.

Large numbers attend the services of the Rev. A. M. Toplisky, who has founded the first Unitarian Church in Bulgaria, at Doubrutza.

MINISTERIAL CHANGES:—Rev. W. E. Williams, B. A., late of Auckland, N. Z., has accepted appointment at Stourbridge, having secured consent for withdrawal from appointment to Mottram after acceptance; Rev. Kenneth Bond will terminate his ministry at Chesterfield at the close of March.

DEATHS:—Mrs. W. T. Marriot, Sandal Grange, Wakefield, November 19th, 91; the Rt. Hon. Jesse Collings, Birmingham, November 20th, 88; Mrs. Thomas Ballantyre of Glasgow, at Kirkcaldy, November 21st, 83; Rev. Prof. C. B. Upton, Littlemore, Oxford, Nov 21st, 89; Mr. Wm. Shaw, Newcastle-on-Tyne, interred Nov. 23rd, 53; Elizabeth, wife of Rev. Prof. Philemon Moore, B.A., Carmarthen, November 28th; Miss E. L. Rathbone, Liverpool, November 29th; Mrs. James Hibbert, Blundellsands, late of Godley, November 23rd; Mr. Charles F. Dalby, Birkenhead, November 28th, 69; Mrs. Geo. Henderson, Monkseaton, Northumberland; Mr. J. W. Goodall, Stockport, 60; Mr. T. W. Rolleston, Hampstead, December 5th, 63; Mr. G. Brierley, Bury, November 14th, 67; Mr. David Lloyd, Pontypridd, interred December 2nd, 48; Mr. Robert Norton, London, Dec. 13th, 76, Mrs. A.T. Rackham, Wandsworth, December 14th, 87; Mr. James Waters, Highbury, December 16th, 61.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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Post Card Propaganda

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.—(These post cards 4d. p. doz.)

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